

A short Catechil-
me for Houſholders,
with praiers to the ſame
adioyning,

Pſal. 34, 11.

*Come yee Children, hearken
vnto me, I will teach you the
feare of the Lord.*

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A brieft Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.

What is the chiefest thing which euery one ought to bee most carefull of as long as they liue?

An. Euery one ought to bee most carefull of these two points.

First and chiefly how he may be saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

Secondly, how to c liue according to Gods holy will, during our life. In the which two pointes wholly stand both the glory of God, so much as of man ought to be sought for.

Que. How can we know this, that we are discharged before gods iudgment seate?

An. Wee can neuer know that wee be discharged before the Iudgment seate of God, vntill such time as

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we know our own a miſerable eſtate
by reaſon of the greatnes of our ſinns,
and the horrible puniſhment, which
we deſerue for them?

Que. How doſt thou know the
greatnes of thy ſin, and the horrible
puniſhment due to the ſame?

Ans. The greatneſſe of my ſin, and
the horrible puniſhment thereof, I
know by the Law of God, & rightly
underſtood, the ſum whereof is con-
tained in the ten commandments.

Rom, 3, 20.
Rom, 7, 7, 8.
9, 10, 11, 12
Rom, 5, 20.
Gal, 3, 19.
b

Que. Rehearſe the ten comman-
dements.

Rom. 7. 9.

Ans. God ſpake theſe wordes, and
ſaid, I am the Lord thy God, which
brought thee out of the land of Egypt,
out of the houſe of bondage.

Exod. 20. 1. **T**hou ſhalt haue none other gods
but me.

2 Thou ſhalt not make to thy ſelfe any
grauen image, nor the likenes of any thing
that is in heaue above, nor in the earth be-
neath, nor in the water vnder the earth,
thou ſhalt not bow down to them nor wor-
ſhip them: For I the Lord thy God, am a
iealous God, and viſit the ſins of the fa-
thers vpon the children, to the third and
fourth

for Houſholders.

ourth generation of them that hate me,
& ſhow mercy vnto thouſands, in them
that loue me, & keepe my cōmandements.

3. Thou ſhalt not take the name of the
Lord thy God in vaine: for the Lord will
re: hold him guiltleſſe, that taketh his
name in vaine.

4. Remember thou keepe holy the Sab-
bath day, ſix daies thou ſha't labour and
doe all that thou haſt to doe. But the ſea-
uenth day is the Sabbath of the Lord thy
GOD. In it thou ſhalt doe no manner of
worke, thou & thy ſonne, & thy daugh-
ter, thy man ſervant, & thy maid ſervant,
thy cattell & the ſtranger that is within
thy gates. For in ſix dayes the Lord made
heauen & earth, the ſea, & all that in the
is, & reſted the ſeauenih day, wherefore
the Lord bleſſed the ſeauenih day, & hal-
lowed it.

5. Honour the Father & thy Mother
that thy daies may bee long in the Land
which the Lord thy God giveth thee.

6. Thou ſhalt do no murder.

7. Thou ſhalt not commit adulterie.

8. Thou ſhalt not ſteale.

9. Thou ſhalt not beare falſe witneſſe
againſt thy neighbour.

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10 Thou shalt not conet thy neighbours
house, thou shalt not conet thy neighbours
wife, nor his man seruant, nor his maide,
nor his Oxe, nor his Asse, nor any thing
that is his.

Qu. What is the first commande-
ment.

An. 1 Thou shalt haue no other Gods
but me.

Que. What is the meaning of this
commandement?

Au. The Lord GOD straightly
chargeth vs in the first commande-
ment, that wee worship God alone,
which worshipping standeth in foure
points: First, that wee loue God a-
boue all. Secondly, that we feare
God alone. Thirdly, that we
make our Prayers to none but vn-
to God. Fourthly, that we acknow-
ledge God alone to be the guider and
gouerner of all things, of whome
we receiue all the benefites that we
haue, and therefore, that we trust
and stay vpon him alone.

Que. What is the second comman-
dement?

An. 2 Thou shalt not make to thy selfe
any

^a
Phil. 3, 7. 8.
Mat. 10, 37.

^b
Mal. 1, 6.
Mat. 10, 28.

^c
Rom. 10, 13.

^d
Psal. 35, 6. &
115, 3. &
135, 9. & 145.

^e
Isa. 1, 17.

^f
Isa. 17, 5, &
48, 7.

Isa. 31, 2.

for Household.

any graven Image, nor the likenes of any thing that is in heauen above, nor in the earth beneath, &c.

Que. What is the meaning of this commandement?

An. In this second commande- ment it be contained three things.

First, that we should not thinke God to be like either man or woman or any other thing, & therefore that we make no Image of God in any case.

Secondly, that we make no image of any other thing, eyther to worship the Image it selfe, eyther God, Saint or Angell by the Image: nei- ther yet to this end, to be the better put in mind of God by the Image.

Thirdly, that we worship not God in any other outward worship, ac- cording to our owne fantasies, but as God commandeth vs in his word.

Que. What is the third commande- ment?

An. 3. Thou shalt not take the name of thy Lord thy God in vaine.

Que. What is the meaning of this commandement?

An. God chargeth vs in this third

Deu. 4, 15,
16, 17, 18.

Act. 17, 29.
Ioh. 1, 18.

1 Tim. 6, 1.
b

Leu. 26, 1
Exo. 34, 1.

Deu. 4, 243
1. Ioh. 4, 12

Esa. 40, 18,
25, & 46, 5,

Psal. 97, 7,
& 106, 36.

Esa. 44, 17
Dan. 3, 18.

c
Abz. 2, 18.
Ier. 10, 8, 14

15,
d
Ioh. 4, 23, 24

Mat. 15, 9,
Esa. 29, 13.

14. c
Deut. 12, 13

& 5, 32, 33
Prou. 3, 6

Iohn. 1, 7,
Apoc. 2, 2

18, 19
A 4 come

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a commandement, theſe three things.
Deut. 28, firſt, that we uſe with moſt high
98, 99. reuerence the name of God whenſo-
Plaſ. 8, 1. ever we eyther ſpeake or thinke vpon
 him.

b Secondly, that we neuer blaſ-
Deu. 28, 10 pheme the Name of God, by **b** Cou-
Eſa. 12, 17. iuring, Witch-craft, Sorcery, or
18, 19, &c. Charming, or any ſuch like, neyther
Mat. 23, 34, by curſing or banning.
35, 36, 37, 38

c Thirdly, that we neuer c ſwear
Ioh. 12, 12, by the Name of God in our common
2 Cor. 1, 23 talke, although the matter be neuer
& 11, 31. ſo true: but onely where the d glory
Eſa. 42, 10. of Gods ſought, or the ſaluation of
11. our Brethren, & or elſe before a Ju-
Deu. 6, 13, giſtate in witnessing the truth, where
 we are there unto lawfully called.
 In which cauſes we muſt ſ onely
 ſwear by the Name of GOD. But
 as for Vaine, Angels, Croſſe,
 Booke, Crolle; Haile, or any other
 thing, we ought in no caſe by them
 to ſwear.

Que. What is the fourth comman-
 dement?

4 Remember that thou keepeſt holy
 the Sabbath day.

Que.

for Householders.

Que. What is the meaning of this commandment?

An. The hallowing of the Sabbath day is to rest & from our labours in our calling: and in one place to assemble our selues together, and with heare & reuerence, to heare, make, and lay by in our hearts, the word of God & preached vnto vs: to d pray altogether, that which wee & understand with one consent. And at the time appointed, to vse fthe Sacraments in faith and repentance, and all our life long, to g rest from wickednesse, that the Lorde by his holy spirits, may worke in vs his good worke, and so begin in this life the everlasting rest.

Den, 5, 14-15

Exo, 16, 26

b

Mat. 13, 29

C

A&S 20.7

& 15,22,81

d

Mar. 18, 19

L. COLIA-16

IV. Ed.

1. Cor. 14:16

17. f

1 Cor II-22

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FICB, 4, 9, 1

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John, 17

7.

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Col. 3.

2, 23, 23, 20,

8, LEAD 24

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100

Que. What is the fifth commandment?

An. 5. Honour thy father and thy mo-

Que. What is the meaning of this commandment?

An. The meaning of the first commandment is, that we should love our God, that is to say, love, fear, obey, and relieve our parents, or any o-
ther

1942

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b
 Exo, 22, 1
 Ro, 13, 1, 2,
 Titus, 3, 1. **c**
 Heb, 13, 17. **d**
 1, Thes, 5, 12.
 13. **d**
 Eph, 6, 1, 2, 3, 4, 5, 6, 7
 Tit, 2, 9, 10. **e**
 Leo, 19, 32. **f**
 Col, 3, 21.
 Col, 4, 1,
 Ephe, 6, 4,
 9, &c. **a**
 Gen, 9, 6.
 Deut, 5, 17. **b**
 Mat, 5, 38, 39
c
 Col, 3, 12, 13
d
 Leo, 19, 14.
 17, 18. **e**
 Mat, 5, 21, 22
 1, Iohn, 3, 15. **f**
 Prou, 20, 22.
g
 Mat, 25, 33.
 Ety, 58, 7.
 Eze, 18, 7,

other that are vnto vs in their Steele:
 As our **b** Princes, Rulers, and mag-
 gistrates, our **d** Pastours and Tea-
 chers, our **d** Masters, and all other
 which are about vs, in any calling,
 placed by **G O D**, **e** the Aged and
 gray-headed: and that all Superiours
 shew themselves indeede Parents,
 in defending and guiding their in-
 feriorrs.
Que. What is the sixt commande-
 ment?
An. 6. *Thou shalt do no murder.*
Que. What is the meaning of this
 commandement?
An. First, the Lord **G O D** forbid-
 deth vs in this first commandement,
 all **a** killing, **b** fighting, and quar-
 relling, all **d** reproches, mockes, and
 taunts.
 Secondly, he forbiddeth all killing
 in heart, that is, **e** all anger and ma-
 lice, **f** all desire of reuenge.
 Thirdly, on the other side he com-
 mandeth vs to preserve life by exer-
 cising **g** the works of mercy and com-
 passion towards our Brethren, yea
 euen toward our enemies.

Fourth

for Houſholders

Fourthly, to loue one another inwardly in heart, as our ſelues: yea, even our enemies, and them that hate

Que. What is the ſeauenth commandement?

An. *Thou ſhalt not commit adultery.*

Que. What is the meaning of this commandement?

An. We are forbidden in this ſeauenth Commandement, firſt, all Adultery, Fornication, and all other uncleannesse in our bodies.

Secondly, all vnpure thoughtes, and lust of the heart.

Thirdly, all other things which might intice to ſuch uncleannesse, as all vnchaſte behauiour, filthy talke and Songs, wanton apparrell, lewd and yole paſtimes, gluttony, drunkenneſſe, houſes of open inuordome, and whatſoener els may allure vs to uncleannesse.

Fourthly, on the other ſide he commandeth vs to keepe our Bodies and Soules chaſt and pure, as Temples of the holie Ghoſt. Or if the Gift of Chaſtity be not ginen vs, then to

vſe

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uſe the lawfull remedy appointed by
God, which is marriage.

Que. What is the eight commandement?

An. 8. *Thou ſhalt not ſteale.*

Que. What is the meaning of this commandement?

An. In this eight commandement the Lord GOD forbiddeth all ſtealing and robbing in outward deeds. Secondly, he forbiddeth all ſtealing in heart: that is, all deſire of any mans goods wrongfully.

Thirdly, hee forbiddeth all falſe and wrongfull dealing.

Fourthly, on the other ſide he chargeth vs that we be content with the portion of goodes which the Lord giueth vs: to apply our ſelues in our vocation & calling, to get our owne liuing, & liue of that which is our owne, and alſo to be helpfull vnto others.

Que. What is the ninth commandement?

An. 9. *Thou ſhalt not beare falſe witnes againſt thy neighbour.*

Que. What is the meaning of this commandement?

a
 Leu. 19, 11
 Deu. 5, 19
 b
 Eph. 5, 3
 Col. 3, 5,
 Pſal. 62, 10
 & 15, 3-5
 Zach. 8, 17
 Mic. 2, 1, 2
 Aa's 20, 33
 c
 1. Theſſ. 4, 6
 Exo 22, 22
 22,
 Deu. 10, 17.
 18, 19. & 24
 14, d.
 Pro. 2 7, 27.
 2, Tim. 6, 6
 ,
 Gen. 3, 19,
 Eph. 4, 23
 2. Theſſ. 3, 8

An

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An. The Lord God in this ninth
 commandement, both command
 us: First, that wee should neuer a
 speake falsely in witnesse bearing. Eph. 4. 25.
 Secondly, that not onely in witnesse Psal. 15. 2
 bearing, but also in no other matter, c
 we should neuer b lye, flatter, or dis- Psal. 15. 3.
 semble. Thirdly, that we should ne- Pro. 25. 18
 ver tell any c false tales behinde our d
 neighbours backe, or heare them of Mar. 7. 1. 2
 others: that we should neuer c spee Rom. 14. 4.
 leue any euill spoken of them behinde Psal. 15. 3.
 their backs, untill we fully know the Iana. 4. 12
 certaintie. Fourthly, in priuat offen- c
 ces to speake nothing, although it bee 1. Pet. 4. 8.
 true, to the e hurting of our brothers 1. Cor. 13. 7.
 good name, if by fpruat admonition Pro. 11. 12
 he may be won. f
 Mat. 18. 15.
 16. 17. 18

Que. What is the tenth comman- Rom. 7. 7
 dement?

10. Thou shalt not conet thy neigh-
 bours house.

Que. What is the meaning of this a
 commandement? Rom. 7. 7

An. Here the Lord in plain words b
 doth forbid all inward desire, what Gen. 35
 soeuer is a vnlawfull to be done, al- & 26. 1
 though wee neuer b consent vnto it, Pro. 1. 9
 Pro. 2. 9.

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^c
Rom. 7. 23.

^d
Eph. 4. 22.

^e
Rom. 6. 6.

as the rebellion of the flesh, all corruption of the old man, all blot of originall sinne, so that by this Commandement, most clereely we may see the image of that man that pleaseth God, euen such a one in whome nothing is impure, neyther in will nor nature.

Quest. Canst thou fulfill all these commandements of God, without breaking any one of them?

^a
An. These are the commandements of almighty God, the perfect fulfilling whereof no flesh can attain vnto: No, although I doe all that I can, yet I breake them daily but in thought, word, and dede.

^a
Que. What punishment doth God appoint for breaking any one of them?

^a
An. The punishment for the breaking of the least Commandement, euen in a thought, yea, if it were but once broken in all my life, is the euerlasting curse of G D D, which containeth all the torments that can be deuised both of soule and body, and in the Scripture is called by diuers names to expresse the paine, as d hell
^d
Math. 25. 14

fire

for Household.

fire, the e Worme that neuer dyeth,
better darknesse: g burning Lake:
h second death: damnation, and such
like.

^c
Marke, 9,
44. 46.

Que. Is there nothing which a man
can doe in the World, to serue as a
sufficient recōpence to God for one
sinne?

^f
Mat, 22. 13.
& 25, 30,
^g
Apo, 20, 20,
& 20, 10, 14.

An. No, although I should giue a
all my goods to the poore, or suffer my
body to be b whipped all my life long
or suffer any other punishment which
might be deuised: it is not sufficient
for one of my least sinns.

^h
Apo, 21, 8,
^a
Luk, 17, 10,
^b
Col, 1, 23,

Que. Yea, but God is mercifull,
will he therefore punish sin so sharp-
ly thinkest thou?

^a
1, Cor, 1, 3,

An. Our God indeede is a merci-
full, but he is also b iust and true, and
therefore must needs of Justice and
truth, punish mans sin, with the pu-
nishment which he hath appointed.

^b
Psal, 18, 45,
& 86, 15,
Psal, 7, 9,
Psal, 11, 5,
Rom, 3, 4,

Que. Seeing then: this punishment
must needs bee suffered, are we in our
selues able to suffer and overcome it?

Ioh, 3, 33,
^a
Psa, 130, 3
Mat, 19, 23

An. None is able to suffer a and
overcome this great punishment of
sinne,

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ſinne, being onely man,

Que. Is there then no meane at all, whereby we may be ſaued from thoſe paineſeuerlaſting?

An. The paines which our ſinnes deſerue, muſt needes bee ſuffered by man, becauſe God of his iuſtice muſt needs puniſh ſin in man, which was committed by man, and therefore our Sauour Chriſt, being euerlaſting God, became alſo a man, and hath fully ſuffered whatſoeuer was due for mans ſinne.

Que. Are not then all people diſcharged, ſeeing the puniſhment is paid?

An. None are diſcharged, ſauing thoſe that take hold vpon Chriſt, and his merits with a true faith.

Que. What calleſt thou this true faith?

An. This true and liuely faith is a full perſwaſion and aſſurance of my heart, grounded vpon the promiſe of God, and wrought in mee by the holy Ghoſt, whereby I am fully aſſured, that whatſoeuer Chriſt hath wrought for mans ſaluation, pertai-

net

Ioh, 1, 29

1, Ioh, 2, 1

2, Cor, 5, 21

Eſay, 53, 6

Rom, 8, 3

1, Ioh, 3

26, 18, 36

Col, 2, 2

1, Ioh, 3, 2

Eph, 3, 12

Ro, 8, 33, 39

Eph, 1, 18,

b

Rom, 10, 9

Eph, 3, 17.

c

Ro, 4, 3, 18

Rom, 10, 8,

& 1, 16, 17

d

Eph, 1, 17, 13

2, Cor, 1, 22,

& 5, 5,

1, Cor, 2, 10

2, Cor, 4, 18

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meth not onely to others, but euen ^{Ephes, 3, 1}
to me, and is wholly mine, as surely ^{17.}
as if I perfozmed the same in mine
olone person.

Que. How can it be that thy sinns
are forgiven thee, and yet according to
Gods truth fully punished, with punish-
ment which G O D hath appointed for
sinnes?

An. By this my true faith, I see
my sinnes both to be forgiven, and
yet fully punished; for in Iesus Christ
to satisfie Gods iustice, they bee b ²
fully punished, and yet to me they be ^{Cor, 5, 21.}
forgiven, because in me they be not ^{Rom, 3, 25.}
punished, but in Christ for me, to ^b
set forth Gods mercy, and therefore ^{1, Ioh, 2, 1,}
shall neuer be laid to my charge. In ^{12,}
this manner therefore I see the Lord ^{Gala, 3, 13.}
my GOD to be both mercifull and ^{Rom, 4, 25,}
iust. ^c ^{1 Cor, 5, 9,}

Que. Yea, but although the punish-
ment of thy sinnes be payd in Christ, yet
seeing there can no vnrighteousnes dwell
with God, how canst thou stand before
Gods iudgement seate as righteous and
iust, seeing thou hast no righteousness, but
such as is stained with so many sinnes?

B

An.

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An. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousness, which I haue wrought in mine owne person, but with the righteousness of Iesus Christ. Which righteousness being taken hold vpon, by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne works, which I haue wrought, but taking hold vpon Christs works to be mine by faith.

a *Que.* Doth not this make men to
Iohn, 3, 3, 5 runne into all sinne & wickednesse?
Ephe, 4, 20. *An.* No, for this true faith as some
Colos, 3, 9, as it hath wrought in vs a thzogh the
Rom, 6, 6, holy Ghost, dooth frame our heartes
& 12, 1, 2, a new, & causeth vs to b detest, hate,
b loathe, and abhorre sinne in all men,
Rom, 7, 23. but especially in our selues: and ma-
c keth vs to haue our whole c delight
Rom, 5, 1, 2 and ioy in those things which L & a
3, 11, gréeable to Gods will, and causeth vs
d also d to expresse the same in our life
Rom, 6, 11, and conuersation, or els it is no true
12, 13. faith, but a c dead faith.
Math, 7, 17,
Iohn, 15, 5,
e *Que.* Rehearse the sum of this faith
Iames, 2, 17

An

for Householdors.

Answer.

I beleue in God the Father almighty,
maker of heauen & earth. And
in Iesus Christ, his only son our Lord
which was conceived by the Holy
Ghost, borne of the virgin Marie. He
suffered vnder Pontius Pilate, was
crucified, dead, and buried, he descen-
ded into hell, the third day he rose
again from death. He ascended into
heauen, and sitteth on the right hand
of God the father Almighty. From
thence shall he come to iudge both the
quicke and the dead. I beleue in the
Holy Ghost. The holy Catholike
Church. The Communion of saints,
The forgiveness of sinnes. The resur-
rection of the body, and the life ever-
lasting. So be it.

Quest. V What is the effect of this
Creed?

An. This Creed containeth foure
spectall poynts. First, what wee
ought to beleue concerning God the
Father. Secondly, concerning God
the sonne. Thirdly concerning God
the holy Ghost. Fourthly, concerning
Gods people, called the Church.

B 2

Quest.

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Qu. What belieuest thou in the first

Ioh, 1, 12

Rom 8, 1,

Rom, 8, 11

Gal, 3, 26,

b

Rom, 8, 15,

1 Cor, 6, 19

c

Rom, 5, 8, 9

Esay, 54,

6, 7, 8,

d

Esay, 54, 5,

6, 7,

Esay, 46,

40, 11,

e

Amos, 3, 6,

Iere, 10, 23.

1, Reg, 22,

19, 20, & c.

Plame 31, 6.

7, 8 9

a

Rom, 9, 5,

Iohn, 1, 1

Ioh, 1, 4, 30.

b

Rom, 1, 3,

Ma. 1, 20, 2

c

He. 2, 14, 15

Rom, 2, 3,

part concerning God the Father?

An. First, I beleene that God the father through Christ, a into whose body I am grafted by fayth, is not onely a b father of other saythfull, but euen my father, and therefore loueth me. Secondly, that he is almighty, that is, that he hath d all power in his hand, guiding & ruling all things, so that nothing can be done in e heauen, earth, or hell, without his prouidence.

Qa. What belieuest thou in the second part concerning God the Sonne?

An. I beleene that Jesus Christ one a God in substance with the Father and the holy Ghost, b tooke flesh of the Virgine, and is become perfect man as I am in all things, sinne onely excepted, c and in my nature hath wrought for mee, whatsoever was needfull for my saluation.

Qu. What meanest thou when thou saiest, He suffered vnder Pontius Pilate?

An. Because that manner of death which men doe suffer by the sentence

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the first of the Judge, and vnder the title of Justice, is more shamefull, stange, and terrible; then if a man should lye naturally in his bed: Therefore Christ took on him our person, to shewe himselfe a before the Earthly Judge, and to be condemned by the mouth of Pilate, he bring then Judge, that thereby we might be cleared before the iudgment seat of God.

Que. What meanest thou when thou sayest, Christ was crucified, dead, and buried?

An. First, I meane in that he was crucified, that he suffered the death of the crosse, which was an abhominable and cursed death, to deliver us from the curse which was due for our sinnes. Secondly, for as much as death was a punishment due vnto man for sinne, therefore our Saviour did suffer death, and by suffering, overcome death: for in his death doth lye the principall point of our saluation, for if he had not bene truly dead, we should bee yet subiect to eternall death and damnation.

Thirdly, hee was buried for the

a
Psalm, 2, 2
Acts, 4, 27,

b
Mat, 27, 13,
Iohn, 19,
11, 23,

a
Luk, 23, 33.

b
Ga. 3, 13, 14

c
Esay 53,
Rom. 8.
1, Cor. 15, 3
1, Pet. 3, 24

A briefe Catechisme

more greater confirmation of his death and Resurrection. And to the intent to make it more certainly knowne vnto vs, it pleased him also to be buried after the common manner of men, and that by two notable persons, ^d Nicodemus and Ioseph of Aramathia: which was done also by the will and consent of Pilate, who caused the body to be deliuered vnto them.

^d
Math, 27, 7
Mar. 15, 43.
Luke, 23, 53

Que. What meanest thou concerning this, that *Christ descended into hell.*

An. Where it is said that Christ descended into hell, thereby I beleeue that Christ did not onely suffer in his body, the punishment due to my body, but also in his soule the punishment due to my soule, which was, the torments of hell, second death, b sorrows of death and abiection from G^{OD}: as it did appeare, by the anguish of his soule in the garden, c when drops of blood issued out of his body, and also vpon the Crosse by his d lamentable cry to his Father. For in miserable case had wee bene, if he had

^a
Esay, 53, 4, 8.
30.

^b
Acts. 2, 24.
Math 26, 38

^c
Luke 22, 44

^d
Luke, 23, 49
Math, 27 46
30.

inf.

for Housholders.

suffered onely the punishment due to our bodies, and not to our soules.

Que. What fruit hast thou by this death of Christ?

An. First, I beleue that this death and punishment, which Christ suffered, is the appeasing of ^a Gods wrath and a full satisfaction to God for all my sinnes.

Secondly, that ^b as hee is dead for sinne, so he will cause sinne to dye in my mortall body.

Que. VVhat profit hast thou by the rising againe of Christ?

An. First, I am assured by this rising from death, that he hath ^a ouercome death, hell, and sinne, and hath finished my iustification.

Secondly, that as he is risen from death, so he causeth me as a member of him to rise from sin, and delight in righteousness.

Thirdly, his rising againe, is a sure pledge ^c to me, that my body shall in like manner rise againe.

Quest. What is the meaning of this that Christ ascended into heauen?

An. Christ as touching his man-

^a
Hebr. 9. 12,
13, 14, 28,
1. Pet. 2, 24,
1. Iohn. 2, 1,
^b
Gala. 5, 24
Gala. 2, 19,
Rom. 6, 6,
7, 8, 11.

^a
1. Cor. 1, 55,
56, 57.
Rom. 8, 33,
34.
Rom. 4, 25
^b
Rom. 6, 4
Col. 3, 1, 2,
^c

1. Cor. 15. 15
20. ^d

A brieſe Catechiſme

head is a onely in heauen, but b in his
 God-head, and comfort of his holy
 Spirit, he is with vs to the end of the
 wo:ld.

a
 Ads, 3, 11.

Ads, 1, 21,

b

Mat, 28, 20

Qu. What good getteſt thou by the
 aſcending of Chriſt into heauen?

An. Firſt, Chriſt his aſcending into
 to heauen, is a ſure pledge vnto me,
 that I ſhal in like maner as a mem-
 ber of him, by his power, be receiued
 into heauen, in that ſame nature
 wherein he is aſcended.

a
 Iohn, 14, 3

Phil, 3, 21,

1, Cor, 1, 7

1, Theſ, 4,

16, 17,

Secondly, Chriſt hauing aſcended
 into heauen, b maketh continuall in-
 terceſſion for me.

b

1, Ioh, 1, 2,

Heb, 9, 12,

Rom, 8, 32

Que. What is the meaning of this
 that Chriſt ſitteth on the right hand of
 God the Father?

An. Chriſt ſitteth at the right hand
 of the Father, that is, hath all a po-
 wer giuen him of the Father ouer all
 things.

a

Math, 28, 18

Eph, 1, 20

21, 22,

Que VVhat fruit doſt thou receiue
 by this, that Chriſt ſhall come to iudge the
 quicke, and the dead?

a

Mat, 24, 31,

Mat, 25, 34,

The, 19, 28,

Math, 21 10.

An. To mee that am a member of
 Chriſt, it is a ſingular comfort, a
 when I know aſſuredly, y none ſhall
 be

for Houſholders,

his
holy
the
the
in
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U

my iudge, but he that is my Sa-
mour: But terrible it will be to those
that ſlee from Chriſt, ^b whē they ſhall
ſee him come to Judge them, whom
they in their liſe time reſuſed.

^b
2, Theſ. 1, 6
7, 8.
Luke, 21, 25
Math, 25, 41

Queſt. What belieueſt thou in the
third part, concerning God the holy Ghoſt?

An. I beleue that God the holy
ghoſt ſealeth vnto my heart all Chri-
ſtes benefiſts to be mine, and ^b ma-
keth ſin to die in me, & ſtirreth me vp
to righteouſnes and holines of liſe.

^a
Ro, 8, 9, 10,
11, 15, 16,
Gal, 4, 6,
^b

Ephe, 1, 17
Ephe, 4, 23
Pſalm, 1, 3
Collo, 2, 11.

Que. Seeing there is but one onely
God, why nameſt thou the Father, the Son,
and the holy Ghoſt?

An. Becauſe God haſt ſo opened
himſelfe in his ^a Worde, that theſe
three ſundry perſons are in ſubſtance
but ^b one true and cuerlaſting God.

^b 1, Cor, 12
11,

Queſt. Nowe let vs come to the fourth
part: What calleſt thou the Catholick
Church?

Eſay 2
Rom, 8, 20,
Ephe, 1, 10
11, 12, 13.
Mat. 16, 28,
Ioh, 10, 26

An. The Catholick Church is the
a whole company of faithfull people,
whiſch ener were ſince the beginning
of the world in all places, whiſch alſo

^b

A brieſe Catechiſme.

be now, and ſhall be to the end of the world. Of the which number I be-
 lieue that ^b I am one, I beleeue that
 God ^c knoweth them all, and hath a
 moſt tender care over them.

^b
 1. Joh, 3, 21.
 2. Cor, 13, 5.
 Rom, 8, 16.

Que. What calleſt thou the C^omunion
 of Saints?

^c
 2. Tim. 2. 19
 1. Pet, 5, 7,
 Eſay, 49, 15.
 Math, 10, 29
 39, 43.

An. The C^omunion of Saints is
 the ſociety that all we which beleeue
 haue one with another, as mem-
 bers of one head Jeſus Chriſt, wher-
 by we are ready ^b to communicate
 all Gods benefits, both ſpirituall and
 temporall, to the mutuall health and
 comfort of one another, according to
 the meaſure which we haue receiued
 of God in this life.

^a
 1. Cor. 12,
 13, 13, 14,
 and 5, 30.
 Col. 1, 18,
 Rom, 12, 5,

^b
 2. Cor. 11. 28
 Gala, 6, 2,
 Phillip, 2, 1,
 2, 3, 4.

Que. What is it to beleeue the For-
 giuenesse of finnes?

^a
 1. John, 2, 2.
 Collo. 1. 14,
 20, 21, 22,
 1. Cor. 1. 30
 Eſay, 53. 4-5
 6, 8. 12.

An. I beleeue that Jeſus Chriſt
 hath wholly appeaſed God for my
 finnes, and paid the full puniſhment
 due to them, and therefore that they
 be freely forgiven me, and ſhal neuer
 be layd to my charge.

Rom, 3. 24.
 25. et, 5, 8, 10
 2 Cor, 5, 19.

Que. What beleeueſt thou of the
 riſing againe of the body?

An. I beleeue that after this life

for Housholders:

ended, a my soule shall go to **GOD** ^a
that gave it, and my body shall rest in ^{Luk, 16, 20,}
the grave untill the appointed time: ^{& 12, 20,}
and then I shall see **GOD** in my flesh, ^b
and mine eyes shall looke upon him, ^{Iob, 19, 26,}
and this my body shall bee made like ^{27,}
to the glorious body of **Christ**, with ^{1. Cor. 15, 48}
out all corruption. ^{43, 44, 53,}
^{Phil. 3, 21,}
^{1, The. 4, 17}

Qu. What is it that thou saist of *life everlasting*?

An. I beleue that when **GOD** shall
raise againe this my body, and ioyn
it again together with my soule, that
then I shall liue with a **Christ** for e
uer, in his everlasting Kingdome of ^a
glory. ^{1, Cor, 15,}
^{53, 54.}

Qu. By what meanes do we attaine
to this, which thou hast here confes
sed.

An. The holy Ghost hath appoin
ted the preaching of the **WOrd** to bee
the ordinary meanes, whereby he ^{Rom, 10,}
worketh in our hearts this true and ^{14, 17}
liuely faith, and without this prea ^{1 Cor. I. 21.}
ching of the **WOrd**, wee can neuer
haue faith.

Qu. After that **GOD** by the meanes
of his **VWord**, hath wrought in our
hearts

A briefe Catechisme.

heart faith, by what meanes afterward
doth he strengthen the same?

An. This faith doth God streng-
then in vs, by the selfe same preaching
of the word, and also by the vse of the
Sacraments.

Quest. What callest thou the Sacra-
ments?

a
Gene, 17. 11
Exo, 12, 3. 4
5. &c
b
Rom, 4, 11

An. Sacraments bee a outward
signes, ordained of God for the grea-
ter assurance and strengthening of
our faith, being vnto vs sure pled-
ges of the benefit of our saluation,
which wee receiue in Christ to bee
ours, and are represented vnto vs by
the outward signes of water in Bap-
tisme, and Bread and Wine in the
Supper of the Lord. They serue also
for a marke of our profession, where-
by we differ from other peop'le which
be heathen.

Quest. How many Sacraments be
there?

a
1, Cor, 10,
1, 2, 3, 4

An. There be two a Sacraments,
that is to say: Baptisme and the sup-
per of the Lord.

Que. What strength of faith hast thou
through Baptisme?

Ann

for Household-ers.

An. I am taught and assured by Baptisme, that my sinnes are forgiven me: for as the water washeth away the filthyness of my body, even so should I through the holy Ghost, be thereby fully certified and perswaded, that the blood of Christ, being sprinkled upon my soule by the hand of faith, hath washed away both the guiltynesse of my sin, and the punishment due to the same: the fruite and effect wherof, appeareth herein, that through the power of Christ his death and resurrection, I am dead as touching sin, and raised up againe in newnesse of life: which two things in whomsoever they appeare not, they may well haue the name and title of baptisme, but in deed they are no Christians.

Question. *What strength of faith doe we finde in the use of the Lords Supper?*

An. The supper of the Lord through the holy Ghost, doth strengthen my faith, that I should not doubt, but as surely as I receive the Bread and
Wine

A brieſe Catechiſme.

^a
Mat, 26, 26
27, 28,
1, Cor. 10,
16, 17, & 11
26, 27, 28,
^b
1, Cor, 1, 30
Rom, 4, 23,
2, Cor, 5, 21.

Wine into my body, to become wholly mine, so my soule receiveth with all Christ, with his ^b passion and righteousness to be wholly mine. as surely as if I hadde wrought them mine owne selfe.

Qu. Are not the bread & wine in the supper of the Lord, turned into the body and blood of Christ?

An. The bread and wine as touching their nature and substance, are not turned: but as touching the use of them, they differ from common Bread and wine, in that they are appointed of God, to serve unto us as ^b Seales and pledges of those benefits which Christ in his body hath wrought for us.

Qu. In what manner oughtest thou to prepare thy selfe to the receiving these mysteries?

^a
1, Cor, 11,
23.
^b
2 Cor. 13, 5.

An. In preparing of my selfe to receive the supper of the Lord, I ought diligently to observe these things.

^c
Eph. 1, 13.
Cor 1, 22,
dan 5, 15

First, to examine my selfe whether I ^b stand in faith or no, which I shall knowe, if I see my heart

for Household.

assured by the Spirit of God, that
the punishment of my sins is fully
discharged in Christ, and that what-
euer he hath done, pertaineth not
only to others, but euen to me.

d
Rom. 8. 14.
Eph. 3. 12
1. Joh. 2. 1. 2
Eph. 3. 17.
18. 19.

Secondly, to examine my selfe,
whether I find my hart sinwardly
sorry for my sins, with inward ha-
red and lothing of sin, and an ear-
nest desire, and sure purpose to hol-
ly to conforme my selfe to the will of
Gods word.

g
Mat. 26. 75
Jerem. 4. 4.
Joel. 2. 12
h Rom. 6.
4. 5. 6. 7. 8.
Phi. 3. 13. 41
i Math. 5.

Thirdly, if any offence be betwixt
others and me, that I reconcile my
selfe vnto them. All these things, al-
though they ought earnestly to be co-
sidered in the whole course of our
life, yet then especially, when we
come to the Supper of the Lord.

23. 24.
k Luke. 1.
74. 75.
1. Pet. 1. 15.

Que. Now seeing we be saued by
Christes workes, without our deser-
uings, wherto then now serueth our
wel doings, or what auaieth it to do
good works?

Esa. 46. 6
Iob. 35. 7.
Psal. 17. 2.
Luke. 17. 10.

Ans. We must do good workes,
not to deserue our saluation by them
but by our workes to glorifie God,

a b Mat. 5. 16
1. Cor. 6. 20
1. Pet. 2. 12

A brieſe Catecheſme

^c
Col, 1, 10,

Phil, 1, 17

1. Theſ. 2, 1

Ephc, 4, 1,

Ephc, 1, 4,

Luke, 1, 75

^d

Ro, 6, 11, 12

13, & 12,

1, 2,

1, Pet, 1, 5, 1

^c

2, Pet, 1, 10

^f

1, Pet, 3, 1, 2

Rom, 14, 19

in ^c walking as becommeth Gods
Childzen, & declaring thereby our
thankfulnes to God for our redemption.

Secondly, by our workes to make
our election moze certaine vnto our
ſelves.

Thirdly, to winne f others vnto
Chriſt, by our holy life and conuerſa-
tion.

Qu. What workes calleſt thou good
workes?

An. Our workes can neuer bee ac-
ceptable and good in the ſight of God,
vnleſſe in doing them we keepe theſe
two things.

Fiſt, that they bee framed accor-
ding to the rule of Gods a lawes and
commandements, and not ^b after our
owne deuiſes.

Secondly, that they proceede from
an heart ^c purged by faith. If oither
of theſe two payntes be lacking, our
workes are abominable in the eyes
of almighty God, although they ap-
peare neuer ſo glorious in the ſight of
men.

Que. Becauſe prayer is our ſpecy-

^a
Ephc, 2, 10

^b

Col, 2, 20,

21, 22, 23

Eſay, 9, 13

Math, 15, 9,

^c

Rom, 14, 23

Hebr, 11, 6,

1, Cor, 13, 9,

for Household.

all meanes which God will haue vs vse
to encrease our faith, tell me what be-
longeth to true prayer?

Answer. It is requisite in true prai-
er, that we obserue these five things.

First, that we make our Prayers a-
only to God, through b Christ, and
not to Saints.

Secondly, that we be c inwardly
touched with neede of the thing wee
aske, hauing our mind wholly bent
thereupon, and not caried away with
by-thoughts.

Thirdly, that our Prayers bee
grounded vpon d Gods promises,
with full assurance that they shall be
graunted, so farre as the Lord doth
know them to be meete and needfull
for vs.

Fourthly, that wee e continue in
prayer, although we haue not our re-
quests at the first.

Fifthly, that wee aske not those
things which we f thinke good in our
owne fantasie, but only g that which
God commandeth vs to aske of him:
All which thinges be h contained in

Psa, 50
& 81, 8, 9.
Rom, 10.
Iam, 1 g.
Mar, 4, 10.
b Iohn, 14,
13, & 15, 16
& 16, 23.
c
1, Iob, 4, 14.
Ioh, 4, 23,
Psal, 51, 17,
& 145, 18.
2, Cor, 4, 20,
Mat, 6, 7.
Rom, 8, 26,
d Iam, 5, 6.
Mark 11, 24.
Luk, 11, 9, 1
11, 12, 13.
L. Iohn, 5, 19.
e
Luk, 12, 1, 2,
3, 4, 5, & 6.
Rom, 12, 12
1 Thes 5, 27.
Ephes, 9, 18.
Col, 4, 2.
Mat, 15, 22.
23, 24, 26.
Iam, 4, 3.
f
g
h

A brieft Catechisme
the Lords prayer.
quest. Rehearse the Lords Prayer.

Answer.

h
Mat. 6, 9.
Sec.
Luke 11, 2.
Sec.

O Vr Father which art in heauen
 hallowed bee thy Name: thy
 kingdome come, thy wil be done in
 earth as it is in Heauen. Giue vs this
 day our daily bread. And forgiue vs
 our trespases, as we forgiue the that
 trespasse against vs. And lead vs not
 into temptation, but deliuer vs from
 euill. For thine is the kingdome, the
 power, and the glory, for euer and e-
 uer, Amen.

c
Deu, 9, 13
Apo, 4, 9, 11
Apo, 5, 12, 13
1, Cor. 26.
10, 11, 12, 13

Qu. What dost thou desire of God
 in this prayer.

d
1, Pet. 5, 11.
Apo, 6 14.
Apo, 7, 12.

An. First, I desire of our heavenly
 father, that his name may bee holla-
 wed, first in his excellent workes,
 which is, when wee acknowledge
 his mercy, wisdom, iustice, and pro-
 uidence, that hee alone worketh all
 things, and that onely the Lord God
 be had in honour, all other set aside.
 Secondly, that his name may bee
 glorified in our godly liuing and con-
 uersation.

a
Psal, 113, 2-3.
& 145, 1.
Rom. 11, 36.
& 16, 27.

b
Iohn, 1, 24.

In the second petition, we desire
that

for Housholders.

that God his kingdome c may come
that is, that he will declare himselfe
to be King ouer his Church, in gi-
ding and defending it, in encreasing
of the number of the faithfull, in
e thrusting forth Labourers into his
Haruest, and blessing their Labours,
and suppressing the rage of the wic-
ked Tyrants. Secondly, that he will
exercise his kingdome severally in e-
very one of his; killing sinne in vs,
and all worldly cares, and renewing
vs to righteousness of life.

3 In the third petition, wee desire
that Gods will may bee done, that is,
that we may willingly in all things
resigne our selues to Gods will, with-
out murmuring or grudging.

4 In the fourth petition, wee pray
that he will giue vnto vs, i walking
faithfully in our calling, our daylie
bread, that is, all thinges needfull for
our lining in this present life.

5 In the fift petition, we pray that
our sinnes may bee forgiven vs, that
hee will not lay to our charge our
sinnes, nor the punishment due vnto
them, but that he wil accept the death

c Esay 52, 1.

Ezc. 38, 30.

Rom. 2, 24.

d

Mat. 3, 2, 20

5, 19 & 13.

31, 32, 33.

e

Mat. 9, 38.

f

1. Iohn 3, 8.

Rom. 16, 10

g

Rom. 8, 10.

11, 13, & 6, 9,

1, Ioh. 5, 8, 9

h

Luke 22, 42

Tit. 2, 12.

1 Pet. 4, 2.

1. Iohn 2, 1.

i

Gen. 3, 19.

Eph. 4, 18.

1, Thes. 3, 9,

20. k

Psa., 145, 15

145, 27. &

105, 26.

Eccl. 3, 1.

A brieſe Catechiſme

and Paſſion of Chriſt, as the full ſa-
tisfaction for our finnes, and that wee
may hereof haue iuſt aſſurance in
our conſcience, that the puniſhment
of our finnes is fully diſcharged in
Chriſt, and therfore freely forgiven
vnto vs. as ſurely as we doe forgive
others: and that we may leaue on
another ſide the bottom of our hearts,
all deſires of reuenge ſet aſide.

1 Eph. 3. 12

in Rom. 8.
15.

in Mat. 6.
14.

in Rom. 16,
20.

In the ſixt & laſt petition, we doe
pray God that he will not lead vs in-
to temptation, but deliuer vs, that is
that hee will not bring vs further
into the battell with our ſpiritual
enemies, then we by his holy ſpirits
ſhall be able to preuaile and over-
come.

Que. And why is this added: *For
thine is the Kingdom, the power and the
glory, for euer and euer, Amen.*

Answer.

Not only to kindle in our hearts to
deſire the glory of God, but alſo to
ſhew vs that this prayer is grounded
in none other, then on God alone:
and that wee ſhould not thinke the
kingdome of God to be weak, and
vaine.

for Housholders.

of force and might. And that
he is alone to be honoured, praised,
and glorified, and that his power is
infinite, perpetuall, and everlasting.
And in this word *Amen*, is expre-
ssed the fervent desire to obtaine those
things which we aske of God, and
our hope is confirmed y^e those things
which we aske are granted vnto vs,
by which our consciences are pacifi-
ed, and so we end our prayers.

Que. Tell me now briefly the ef-
fect of all thou hast learned.

An. By the ten commandments
I see my miserable estate, that I de-
serve death, damnation, and the curse
of God, which must needs be payed,
because God is iust: and whereas I
my selfe am not able to pay it, the ho-
ly Ghost through the preaching of the
Gospel, worketh in me faith, which
teacheth me, that the Sonne of God,
being made man for me, hath euen
in my nature suffered whatsoeuer
my sins deserved, and hath made me
with him the child of God, and heire
of everlasting life. Whereof least I
should doubt or wauer, he hath ap-
pointed

A brieſe Catechiſme.

pointed two Sacraments, as out-
ward ſignes and tokens to be ſeene
and felt of me, that as ſurely as if
my ſelfe may be partaker of them out-
wardly, ſo the holy Ghoſt inwardly
inſtructing me, I ſhall not doubt,
but inwardly be partaker of Chriſt
himſelfe with all his benefits, his ri-
ſings, righteousneſſe and holynesse
be mine; that in him, and through
him, I ſhall haue life eternall. And
thus being bozne anew into this
liuely hope, by the holy Ghoſt, my
wayes ſhould be directed and guided
by the ſame Spirit, to walke in ho-
lineſſe and righteousnes all
the daies of my life.

Amen.

A Prayer containyng
the summe and effect of this
Catechisme.

O Mercifull and heauenly father,
for as much as at every light oc-
asion, I am with-drawne from thy
holy lawes to the vanities of this life
into all sinne and wickednesse: I be-
sech thee in mercy sette before mine
eyes alwayes the remembrance of
thy iudgement seat, and my last end:
whereby I may be daily stirred vp to
consider in what greate danger I
stand, throught the horrible punish-
ment due to my sins, that daily groa-
ning vnder the burden of them, I
may fly for succour to thy beloued
sonne Iesus Christ, who hath fully
paid, suffered and overcome the pu-
nishment due to them, and throught
the working of thy holy Spirit in me,
I may be fully assured in my soule &
conscience, that the curse, condemna-
tion and death, which these my sins
deserne, is fully paid, suffered & over-
com in Christ, that his righteousnes,
obedience, and holinesse is mine, and
what -

A brieſe Catechiſme.

Whatſoener he hath wrought for
mans ſaluation, is wholly mine.

Strengthen this faith in me daily
more and more that I may inwardly
feele comfort and conſolation in this,
that I feele thy holy Spirit beare re-
cord vnto my Spirit, that I am the
Childe, grafted into the Body of the
Son, and made with him fellow heire
of thine everlaſting Kingdome. So
worke in me by thy holy Spirit, that
daily more and more I may ſeale ſin
die in me, that I do not delight there-
in, but daily may groane vnder the
burthen thereof, vtterly hate, detell,
and loath ſin, ſet my ſelfe and all the
powers of my ſoule and body againſt
ſin, & haue all my ſul delight, ioy, com-
fort, and pleaſure in thoſe things
which be agreeable to thy will, that
I may walk as becommeth the child
of light, looking ſtill for that good time
when it ſhall pleaſe thee to call me to
thine everlaſting Kingdome and ioy
eternall. This in mercy grant vnto
me for Ieſus Chriſt his ſake, my
only Lord and Sau-
our, Amen.

FINIS.

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